



Religious Intelligence

"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. X.

SWITZERLAND.

BIBLE SOCIETY.

Desire for the Scriptures among Roman Catholics.

The Secretary of the Bible Society at Zurich, writes, in May last—

The operations of our Bible Society proceed steadily, and with an evident blessing. It is remarkable, that, for some time, the demand for the Word of God has become very great among travelling mechanics: many are continually applying for New Testaments, and frequently express their gratitude in tears. Among the rest are many of the Catholic persuasion. A young mechanic called not long ago, from the neighborhood of Donateschingen, entreating us to supply him with a New Testament: we accordingly gave him a copy of Van Ess's, which he took home with him: in the village where he resided, no such book was to be found: His neighbors and friends, delighted with the acquisition, perused it with eagerness and joy: their report of it attracted the attention of the Priest, who requested also to see it; and, having carefully examined it, he recommended it: the consequence is, they frequently meet together on Sundays, and edify one another out of the word of God. With in these few days, four pilgrims belonging to the same village, who were on their way to Einsiedeln, applied to us, entreating with the greatest earnestness to be furnished with that excellent Book, from which they said they had derived the greatest blessing; and it was through a conversation with them, that we learnt the manner in which they had first become acquainted with it. These are the first, among many hundred thousands of pilgrims, who have inquired after the word of God. Oh that the Lord might be pleased to open a door for making known his name among the people! Dr. L. Van Ess sent us some years ago, a considerable number of his Testaments: but no one scarcely asked for them at that time: at present, however, a hunger after the word of God seems to have arisen, and we have only four copies left!

SOCIETY ISLANDS.

The following facts communicated by the Rev. Mr. Barff Missionary at Huahine, will shew the progress of religion in that Island.

Additions to the number baptized and to that of Communicants.

Some have continued to press forward for admittance to the ordinance of baptism, and we trust from pure motives. Fifty-eight adults have been dedicated to God in that ordinance, and 58 infants,

making the whole number of adults baptized here 774; and of children 569; total, adults and children, 1,343. About 20 candidates are under instruction preparatory to baptism.

The church has received a large increase this year. We observed in our last Report, that nearly all the baptized adults had offered themselves as candidates for communion. We thought it, however, prudent to let some time elapse, that we might have a proof of their attachment to the Redeemer, by a steady perseverance in the paths of virtue. Having, however, after due deliberation, no just reason to doubt their sincerity, we have admitted to church fellowship 192, among whom are several young persons. The whole number of communicants now is 352, who, we are very happy to say, we have beheld with pleasure walking in the fear of God.

Happy deaths of Natives, &c.

Several have been removed by death during the past year, both from among the baptized and communicants, who gave very pleasing evidence of an interest in the Saviour. One woman who died in September 1823, who was a member of the church, was also one of our most active teachers in the schools, in which delightful work she persevered until death. The love of Christ, and his atonement as the ground of acceptance, were her themes of rejoicing in the moment of dissolution. Three other members of the church have been called hence, and we may truly say their end was peace. Several also from among the baptized, who have died during the past year, died trusting in the merits of Christ, for acceptance with God the Father. One person in particular, whose name formerly was Hiro, a true son of Hiro, the former Tahitian god of thieves. He was formerly the leader of a band of robbers, who spread terror all around. When the gospel was first embraced in Huahine, he was opposed to it, and determined in defiance of Jehovah, to profane the Sabbath, by making a fence, when a small twig of a tree lashed his eyes, producing almost instant blindness, which remained with him till death. When he offered himself as a candidate for baptism, he desired to be called Paul, that he might at least strive to be made like him, both in this life and that which is to come.

Another particular instance we would just mention was a female, who appeared some days before her dissolution to be filled with praise to God, for salvation by Jesus Christ alone, and continued to urge all around her to seek to enter in at the strait gate. On the night she died, she called to her husband about midnight to awake, and witness

her departure, when she commenced singing the 7th hymn in the Tabitian collection.

"Tamaidi here o oia nei,
Tamaidi here o Jesu Christ;
Na te Medua i tonoi mai,
Ia ora iana o tatou nei."

Which being translated, runs nearly as follows:—
"He the beloved Son, The beloved Son Jesus Christ; The Father sent, That we by him might be saved." In singing of which, her happy spirit fled, we trust to be with Christ forever.

MISSION AT DWIGHT.

Among the Cherokees of the Arkansaw.

The Connecticut Observer contains a letter from Dr. George L. Weed, giving an account of his journey from New-England to that station, accompanied by his wife, and Miss Thrall of Windsor, Conn. His concluding remarks are as follows:—

Thus we closed a journey of eleven weeks, having travelled near 1600 miles, and without any expense out, for the horses and waggon will sell here for a considerable more than I paid for them and our travelling expenses. I disposed of all the Bibles I could take with me; and all your Tracts, as well as 2,000 pages of others, were gone some time before the end of our journey, and our feelings, when they were eagerly sought and we unable to supply, would have drawn the last cent from our pockets, could we have purchased more to distribute.

Those Bibles that I could not bring are coming on by water, and will be scattered through the territory, where they are much needed.

At this station there are now seven men and nine women, all of whom have enough to do.—There are more than sixty children attached to the schools, which together with the missionaries' children, hired help and visitors, make a family of more than a hundred. All that are well, are required to eat and attend prayers at the dining hall. Our provisions are very plain and correspond with our tables and furniture at the hall; the latter consisting of a large tin vessel containing rye coffee, tin basins for coffee bowls, tin pans for platters, pewter plates, iron spoons and knives and forks. Every article of produce costs more here than in Hartford. It has cost much labor to bring this establishment to its present improved state. Have about 80 acres of land under cultivation, on most of which corn is raised. There are more than 20 buildings, all but 4 made of hewn logs. Have a grist and saw mill, a blacksmith's and a carpenter's shop; a good supply of horses, cattle, hogs, &c.

The supplies for us are shipped from Boston for New-Orleans in January of every year, from there they come up the Mississippi and Arkansas rivers, and Illinois creek, directly to our doors.

This nation is far more advanced in civilization than I expected. Their code of laws is extensive. Their improvements in agriculture rapid. Most of them are collected into villages, have comfortable houses, some furniture,—dress with much taste, ride good horses, and have saddles for men and women. And one half of the Cherokees own negro slaves, who do all their work. Some own stores of goods.

Gladly would I give you as favorable an account of their moral condition. But alas! when we

look at their state of morals or rather immorality, they may well excite our pity, and stimulate us in using those means appointed for their salvation. The mass of the nation are extremely ignorant of every thing of a religious nature. They believe in the Great Spirit that made and upholds all things. But as they have no knowledge of a Saviour, no Bible, no Sabbath, nor any of the ordinances of the Gospel, their condition is truly deplorable. Since the establishment of this mission they have gained some knowledge of divine things. A few have become hopefully pious. We teach the children to read in English. I teach the boys besides attending to the medical department, and Miss Thrall teaches the girls. We are favored with a mail every other week; so letters and papers come directly to us.

FROM THE FAMILY VISITOR.

FEMALE EDUCATION.

CULTIVATION OF THE MIND.

The influence of maternal instruction in forming the moral character of man, has been acknowledged in all ages of the world. The degeneracy of morals under the Roman Emperors, is traced by Historians to the period when mothers gave up the superintendence of their own children to slaves and hirelings. It is therefore important that woman should be properly qualified for performing the momentous duty assigned her, by Providence, in its wise allotment of human labors. If her principles are strengthened, and her intellectual faculties cultivated by a judicious education, she moves in her proper sphere with dignity, and skilfully accomplishes her appointed task. If, on the contrary, her mind receives the superficial culture that brings forth its evanescent graces, while its useful energies are repressed, she assuredly cannot contribute to the moral improvement of society. It is highly important that the object to be accomplished by education, should be distinctly defined. No vague theory should be adopted on this subject—no visionary scheme for perfecting the personal graces of woman, should be brought into competition with the ultimate views of rational education. She is to bear a part in the arduous duties of life, and must therefore be fitted for the task. She is to cultivate the powers of the human mind, as they gradually develop in the progressive stages of life from infancy to adolescence. She is to scatter the first seeds of knowledge, and lay the foundation of moral excellence. From her judicious superintendence, the more robust intellect of man is to receive its first direction in the pursuit of virtue and wisdom. Surely then, the proper education of females is an important consideration to society. It must be acknowledged that the public attention is strongly excited at present towards this interesting subject. It seems to be universally admitted that women are happier and more useful when their minds are cultivated, than when left in a state of ignorance. Accordingly great preparations are made in this age of general improvement, for giving them due consequence in society. Elementary works of science are prepared for their use, the stores of foreign literature are rendered accessible by easy methods of acquiring foreign tongues. The fine arts are made familiar by the facility with

which a moderate proficiency may be attained; and to crown all, the world is prepared to receive with applause the specimens of female cultivation, which are suited to its taste. Thus it would seem, that the object of Education as it is now understood, is to embellish that part of life which nature has already adorned with her choicest gifts, and to leave the rest of existence without the supports so necessary to human weakness. Of all that is learnt in youth, how little can be made subservient to purposes of real utility. How little of the blaze which is kindled in the morning, remains to cheer the evening of life. It seems to be generally admitted, that certain fashionable accomplishments are indispensable constituents of female excellence. No mother is willing that her daughter should forego advantages that rank so high in her puerile estimate of worldly good. It is true, that much time and expence are requisite to attain even moderate skill in these acquirements. It may also be true, that the candidate for fashionable distinction is without a natural capacity for the desired attainments. No matter; she must be bound apprentice to some accomplishment perhaps at the expense of solid improvement in taste, knowledge, and understanding. There are undoubtedly many women who evince a decided talent for the fine arts, and there can be no objection in such cases, to the cultivation of these gifts of nature. But the mistake is, to make such light acquirements the grand object of education, and to force every woman to learn music, drawing, and dancing, with or against nature. Thus the sole end of the present system of education, seems to be, to provide for spending pleasantly the little interval between entering into life, and settling in it; while the long residue that must be visited with the cares and infirmities of advancing years, is left without rational resources. If female life were one continued festival, it would be well to provide for spending it agreeably, by laying up a store of varied acquirements suited to the scene; but women are inevitably called, in the course of their earthly career, to fill important stations, and to perform arduous duties. It is therefore the part of wisdom to prepare them for these emergencies, by cultivating the higher attributes of their nature. There is another argument to prove the necessity of employing the period usually allotted to education, in strengthening the intellectual powers of women. If her mind is not roused by the speculative difficulties of literature, it will probably languish through life for want of sufficient excitement. The moral energies of man are awakened by his active intercourse with the world, but woman is excluded from this general commerce with mankind. Her character cannot be formed in the school of events, therefore her mental powers must be awakened in early life. She must be cultivated by education, or she cannot escape intellectual degradation. It has been alleged in favor of female accomplishments, that they serve to embellish social life, and to aid woman in her grand object of *pleasing* in general society. It is no doubt agreeable, to witness the good humor with which a very slender proficiency in the fine arts, is sometimes exhibited for public amusement; but the intelligent conversation of a refined and cultivated woman, gives a zest to social intercourse that can be derived from no other source. The most accomplished performer on musical instruments, can only please for a time. The amateur

himself is exhausted with a long continued exhibition of the powers of harmony and becomes impatient for intellectual relaxation. The finest specimens of graphical skill, amuse but for a season. All tastes unite in preferring enlightened conversation to any other charm of social life. The woman who wishes to share in this refined enjoyment must devote more time to the cultivation of her mind, than to the acquisition of accomplishments; she must also employ her youth in laying up resources that will endure through the successive seasons of life, that will embellish its morning, dignify its meridian, and afford the best consolations to its close. There is too much stress laid upon the process of forming a young woman's manners, which is often done after some fantastic model of false taste. Let the virtues of her heart and the faculties of her mind be properly cultivated, and the manners will gradually form themselves by intercourse with polished society. External forms are easily caught by imitation, but the power of thinking deeply can only be acquired by labor and practice. To those who think that woman's dearest aim should be to please, it may be well to suggest, that this object is more surely attained by a benevolent readiness to receive pleasure from others, than a studied display of her own attractions. One of the greatest objections to an accomplished education, is, that the very term implies a preparation for display, and consequently the nurture of vanity to an unknown extent. It is really surprising that so much value should be attached to perishable things, by those in whose grasp they have already faded. The mother still urges her daughter to the attainment of what she herself has just proved to be useless. Instead of pointing out the danger of frivolous pursuits; instead of teaching her, that happiness is not to be found in the gratification of vanity, she guides her in the beaten track of error, as if she had found it a safe and pleasant way. All this arises from a strange neglect of the true sources of excellence in the female character. If vital piety were implanted in the heart by early education, and fostered through subsequent life, by judicious precept and steady example, there would be no want of accomplishments to make woman pleasing and useful in society.— She would begin by understanding her duties, and end by performing them. As it is she is not quite sure what part she has to act in life; consequently she has no adequate motive for exertion. As long as worldly vanity can please, it is accepted, as an equivalent for happiness; but its appointed course is short, and its deluded votary is soon left to seek some other idol. Then come 'vexation of spirit,' and the innumerable evils that arise from misdirected talents and misplaced affections. Melancholy indeed is the condition of that woman who knows not that the chief end of her present existence is to serve, honor, and love the being from whom alone she can receive the gift of eternal life!

FROM THE AMERICAN JOURNAL.

RELIGION IN COLLEGES.

MR. EDITOR,—We have most of us, great reason to be stired in some way or another by the *ex* *passant* remark in your last number, on the state

of religion in Middlebury College. Two-thirds of the students religious—what a contrast to the condition of more southern colleges.

No one residing in the vicinity of a great literary Institution can possibly—unless, indeed, in a state of the deepest declension,—help feeling most thoroughly interested on such a subject. To behold a multitude of young men, many of them of superior minds, under a course of discipline, designed to prepare them for a most active and extensive influence in the world, placed before our eyes; and not to conceive a strong and profound desire, that their characters should be formed on the model of the Gospel, and that their lives be in some sort devoted to its promotion, is, I venture to say, impossible for a Christian. But why is it that the power of religion is so little exhibited in the Colleges?

With respect to Middlebury College, some particles of information have come into my possession, which I wish to impart; as I deem them likely to throw some light on this question.

I hear that the discipline of it is, in the first place, in a very high degree, religious—that in ministering of correction particularly, very direct and specific reference is always had to the laws of the Gospel, and that the divine authority is brought, on such occasions, to bear very fully on the minds and consciences of the youths. It is said, moreover, to be the habit of the professors and teachers to deal with them on the subject of personal religion in private, and to urge the claims of the Lord and Redeemer on them, and press on them the plain call to repentance and faith. The religious students, moreover, are reported to be encouraged to participate in these efforts; and are described as active in the same way.

Another interesting particular is, that the professing Christians of the town of Middlebury, manifest an habitual and deep concern in the welfare of the College, and most especially in its religious welfare. Every thing connected with it seems to interest them. They appear to live, in a great measure, if not only, for it. They have the light to see that it is the pearl of their community, and indeed of their whole State; and grudge no exertions to promote its prosperity. But its spiritual prosperity eminently, they are jealous for, and long after; and pray heartily and plentifully on the subject of it.

One more fact which has been mentioned to me respecting that institution is, that it is an object of very deep and solicitous regard with the ministry of the State, and especially with such of them as live in its vicinity. They are said, most of them, to assemble once a year in Middlebury, not by way of mere form, or for pastime, but to see how the College goes on, and to consult about its interest; and their minds warm together over it; and they carry its welfare back in their hearts among the people, and diffuse an interest for it through the State, and hold it, till they meet again, as a favorite subject of their efforts and of their prayers.

Now, if these things be so, they go, in my humble opinion, to account fully for the superior religious character of the institution in question. If those in whose hands its immediate government is placed, thus discharge their obligations as Christians and as Christian ministers towards the youth under their charge, the general result is just what

we should expect; and if their efforts and prayers are thus re-enforced by the ministers and Christians around them, it is easy to see why that result is so abundant and satisfactory.

Far as this, I presume I shall have the full, though perhaps cold assent of most readers. But it may be otherwise when I venture to affirm that in my judgment these facts go very far to account for the inferior religious character of most other Colleges. With respect to them, can these things be said? I must confess, when reported to me respecting Middlebury, they presented it before me in quite a peculiar view.

In the literary Institutions of the same rank with which I have the pleasure to be acquainted, plain, direct, and steady efforts to bring the students under the influence of the Gospel, are not made. They are in many cases preached to, collectively; and have perhaps, a stated recitation, once a week, of a religious kind; but these exercises are permitted to assume the character of mere forms, from which no great effects are expected, either by the teachers or the taught; and the subjects of them are not, in addition, earnestly plied with the calls of the Gospel; nor are the claims of the great lawgiver of Christianity urged on them with any thing like the frequency and fervency, either in public or private, which the great interests involved in the case demand.

I feel myself impelled, at this moment, to stand up and testify—that during the four years of my college life, passed in an Institution pre-eminent for its literary character and moral discipline, and with instructors all reputedly religious, I was never brought under the influence of any means of grace, save the lectures and harangues of the Sabbath, and a weekly catechetical lecture, that no individual, old or young, ever spoke to me a word that indicated concern about my soul; and that in all the private authoritative admonitions which I incurred, no syllable was ever lisped to me of that God whose law I was outraging, and whose Gospel I was treading under foot! But are there not hundreds of the *alumni* of that and of other Colleges, who can make affidavit to the same amount?

As for the religious interest usually manifested for such institutions in the Christian communities in which they are placed, and in the ears of which their bells are all day ringing—and as to the solicitude commonly displayed by ministers in their vicinity, our consciences can tell us, it is by no means, in either case, remarkable.

Indeed, it is difficult to say which the popular and ministerial attitude on this subject, shews more of—narrowness of mind and want of information, or torpor of feeling. Do we indeed perceive that it is youths of disciplined character that are wanted to carry Christianity through the land, and over the globe—and that they are wanted in great numbers? Do we ministers really see, that if these are not furnished, we shall have no successors in our places; and that the church of our country will miss all that is to be desired for her, and incur all that is to be dreaded? Then why thus careless and supine?

But I intend not to peal an exhortation—only to state a few facts, partly reported to me from a quarter I deem authentic, and partly the product of observation and experience. Are they not worth looking into?

EARLY TASTE FOR READING.

From British Common Place Book in Prose.

There is perhaps nothing that has a greater tendency to decide favourably or unfavourably respecting a man's future intellect, than the question whether or not he may be impressed with an early taste for reading.

Books are the depository of every thing that is most honourable to man. Literature, taken in all its bearings, forms the grand line of demarcation between the human and the animal kingdoms. He that loves reading has every thing within his reach. He has but to desire, and he may possess himself of every species of wisdom to judge, and power to perform.

The chief point of difference between the man of talent and the man without, consists in the different ways in which their minds are employed during the same interval. They are obliged, let us suppose, to walk from Temple Bar to Hyde Park Corner. The dull man goes straight forward; he has so many furlongs to traverse. He observes, if he meets any of his acquaintance; he inquires respecting their health and their family. He glances perhaps the shops as he passes; he admires the fashion of a buckle, and the metal of a tea-urn. If he experience any flights of fancy, they are of a short extent, of the same nature as the flights of a forest bird clipped of his wings, and condemned to pass the rest of his life in a farm yard. On the other hand, the man of talent gives full scope to his imagination. He laughs and cries. Unindebted to the suggestions of surrounding objects, his whole soul is employed. He enters into nice calculations; he digests sagacious reasonings. In imagination he declaims or describes, impressed with the deepest sympathy, or elevated to the loftiest rapture. He makes a thousand new and admirable combinations. He passes through a thousand imaginary scenes; tries his courage, tasks his ingenuity, and thus becomes gradually prepared to meet almost any of the many coloured events of human life. He consults by the aid of memory the books he has read, and projects others for the future instruction and delight of mankind. If he observes the passengers, he reads their countenances, conjectures their past history, and forms a superficial notion of their wisdom or folly, their virtue or vice, their satisfaction or misery. If he observe the scenes that occur, it is with the eye of a connoisseur or an artist. Every object is capable of suggesting to him a volume of reflections.

The time of these two persons in one respect resembles; it has brought them both to Hyde Park Corner. In almost every other respect it is dissimilar.

What is it that tends to generate these very opposite habits of mind.

Probably nothing has contributed more than an early taste for reading. Books gratify and excite our curiosity in innumerable ways. They force us to reflect. They hurry us from point to point. They present direct ideas of various kinds, and they suggest indirect ones. In a well-written book, we are presented with the maturest reflections, or the happiest flights of a mind of uncommon excellence. It is impossible that we can be much accustomed to such companions, without at-

taining some resemblance of them. When I read Thompson, I become Thompson; when I read Milton, I become Milton. I find myself a sort of intellectual camelion, assuming the colour of the substances on which I rest. He that revels in a well-chosen library, has innumerable dishes, and all of admirable flavour. His taste is rendered so acute, as easily to distinguish the nicest shades of difference. His mind becomes ductile, susceptible to every impression, and gaining new refinement from them all. His varieties of thinking baffle calculation; and his powers, whether of reason or fancy, become eminently vigorous.

Much seems to depend, in this case, upon the period at which the taste for reading has commenced. If it be late, the mind seems frequently to have acquired a previous obstinacy and untractableness. The late reader makes a superficial acquaintance with his author, but is never admitted into the familiarity of a friend. Stiffness and formality are always visible between them. He does not become the creature of his author; neither bends with all his caprices, nor sympathizes with all his sensations. This mode of reading, upon which we depend for the consummation of our improvement, can scarcely be acquired, unless we begin to read with pleasure at a period too early for memory to record, lisp the numbers of the poet, and in our unpractised imagination adhere to the letter of the moralizing allegorist.

In that case, we shall soon be induced ourselves to "build" the unpolished "rhyme" and shall act over in fond imitation the scenes we have reviewed.

An early taste for reading, though a most promising indication, must not be exclusively depended on. It must be aided by favourable circumstances, or the early reader may degenerate into an unproductive pedant, or a literary idler. It seemed to appear, in a preceding essay, that genius, when ripened to the birth, may yet be extinguished. Much more may the materials of genius suffer an untimely blight, and terminate in an abortion. But what is most to be feared is, that some adverse gale should hurry the adventurer a thousand miles athwart, into the chaos of laborious slavery, removing him from the genial influence of a tranquil leisure, or transporting him to a dreary climate, where the half-formed blossoms of hope shall be irremediably destroyed. That the mind may expatiate in its true element it is necessary that it should become neither the victim of labour, nor the slave of terror, discouragement, and disgust. This is the true danger: as to pedantry, it may be questioned whether it is the offspring of early reading, or not rather of a taste for reading taken up at a late and inauspicious period.

THE SABBATH.

The subject of the following communication is one of deep interest to the friends of the Sabbath, and it will lose nothing of its importance from the circumstance that the writer is himself a Postmaster. The article he alludes to, was duly noticed in our last paper; but the remarks we made on it are not entirely applicable to the plan now suggested.—*Western Recorder*.

MR. EDITOR,—In reading the Boston Recorder & Telegraph, I have just noticed, and with pleasure too, that from the State of Pennsylvania two petitions are about to be circulated—one to be

presented to their Legislature, "praying for the passage of such a law as may check the profanation, and secure the observance of the Sabbath,"—"the other will be addressed to the Post master General, praying that such alterations may be made in the present arrangement for the conveyance of the U. S. mail, as may prevent the numerous evils that attend the transportation, opening and closing the mail upon the Sabbath."

Why may we not in this state, and especially those of us on those roads where the mail is carried on the Sabbath, with the greatest propriety, and with some hopes of success, unite with our brethren and Christian friends in Pennsylvania, in petitioning the Post master General on this subject?

I do think it unnecessary to transport the mail on the Sabbath, and possibly the Post master General may be effectually solicited to order the mails to remain *in statu quo*, on the Sabbath, if a suitable petition subscribed by a goodly number of respectable and worthy members of our community, be presented to him. A respectable number of petitioners may be obtained with but little trouble—the expense of trying the experiment cannot be much, and if the object shall be attained, much good will result.

The plan I would suggest is to get some person in your village, (or do it yourself,) to draw up a petition, and let a sufficient number of copies be printed, and sent to the Post masters on this and the Cherry Valley turnpikes, for circulation, and by a certain time to be agreed upon or specified in the petition, let them be forwarded directly to the Post master General from the various quarters of the state. The expense of printing surely should not be borne by you—but are there not a sufficient number of citizens in Utica, that would cheerfully contribute the needful? I perhaps feel more on this subject, than those who are not necessarily troubled by the mail on the Sabbath. I am deprived of many and precious privileges on the Sabbath by being Post master, and I should be rejoiced if the ways and means could be devised to put an effectual stop to the transportation of the mail on the Sabbath day. I think too, that there cannot be a more favourable time to circulate a petition for this purpose than the present, when others are engaged to effect the same object in a sister state.

Respectfully your friend, G.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, DECEMBER 10, 1825.

CHEROKEE NATION.

From a late Report of the Synod of Tennessee, it appears that there are now in this nation, and connected with the Synod, six regularly organized Presbyterian Churches. The Report dwells with great interest on the eagerness which is manifested for religious instruction, and on the general change which has taken place in the nation. "It is rapidly emerging," says the Report, "from the darkness of heathenism, into the light and privileges of Christianity and civilization. A remarkable occurrence has lately taken place, which surely ought to be regarded as a very striking providence. A Cherokee, by the name of Guist, has invented a syllabic alphabet, by means of which the Cherokees can enjoy the advantages of

writing. The translation of the New Testament into their language, is nearly completed, and it is expected, that in a short time the whole nation will be able to read the word of God."

ANDOVER INSTITUTION.

The Trustees of Philips' Academy, at their meeting, Sept. 28, 1825, passed the following vote:

"Voted, That at the commencement of the Theological year, A. D. 1827, there be required of students presenting themselves for admission to the Theological Seminary, as a condition of entrance, a grammatical knowledge of the first 25 chapters in the book of Genesis, and of the first 25 Psalms, in the Hebrew Bible."

It is expected that the accession of students to the present Junior Class, will amount to forty. The whole probable number is estimated at 112.

THE VERMONT COLONIZATION SOCIETY,

Held its annual meeting at Montpelier, on the 13th, Oct. 1825. Its receipts since Oct. 18, 1824, amounted, by the Treasurer's Report, to \$321 28; which added to \$385 72 already in the Treasury, made a sum total of \$706. \$190 remained in the Treasury, at the time of the meeting.

This Auxiliary Society, since its formation, has remitted to the Parent Institution, \$1529; has eleven life members, constituted such by the payment of \$50 each; and 34 annual members.

THE BURMAN MISSIONARIES.

The following letter from Mr. Newton, formerly from Boston, and now residing at Calcutta, contains the information alluded to in our last. The letter is addressed to Jeremiah Evarts, Esq. of Boston, and dated,

Calcutta, May 23, 1825.

MY DEAR SIR,—It gives me infinite pleasure to acquaint you that Mr. and Mrs. JUDSON are alive and well. Accounts have this day been received of them; they have been liberated, and sent with other European prisoners to treat with the British Commander for peace. A peace will undoubtedly be made immediately, and all be well. I request you to give all possible publicity to this communication, as the Christian world is deeply interested in the fate of these respected persons.

Your's &c. E. A. NEWTON.

Nearly two years of painful, portentous silence have elapsed since the date of Mr. Judson's last letter to his friends in this country. They, and the friends of missions throughout the world, had almost ceased to hope for their preservation, and concluded to add their names to that glorious list of martyrs who have attested their love to God and man by their deaths. The last news from them, left them strangers in a strange land, amid the havoc and desolation of a vindictive and sanguinary war. And, though we should have been taught, by the rescue of their brethren at Rangoon, when there seemed to be but a step between them and death, to confide in the arm that is mighty to save, yet our hearts fainted within us when we would hope for their deliverance. He who could lock the jaws of the lions in their den, who could cleave the sea and bid its waters to stand back—He who rides the whirlwind and directs the storm has not forgotten to be merciful: nor deserted his trust amidst men more unrelenting than wild beasts, and more furious than the elements themselves. Christians, let these accumulating

proofs that the protecting arm of God is about us, that his hand is outstretched to support in the time of danger, the banner under which we have enlisted, encourage us in our march; and lead us to confide, at all times, in the God of our salvation.

STATE OF MISSIONS IN RUSSIA.

We have often noticed with great pleasure the progress of the Bible cause in Russia. Nay, we have been almost persuaded to believe that the Emperor of all the Russia's was not only a *political* Christian, but a *Bible* Christian. A little while since, and the revenues of the Empire, the public mails and stages were held in requisition to convey the Bible and Missionaries all over the kingdom. And when we once saw a portrait of Alexander himself, decked in robes of royalty, with *his hand on the Holy Bible*, we could not but fancy that he was a second David, "a man after God's own heart." But we did not then know that his other hand was fastened to the Holy Alliance, whose policy and principles suited his ambition better.

From the last Report of the Scottish Missionary Society, it appears, that a great Revolution has taken place in Russia, in the Missionary and Bible cause.

The Convert, Mahomed Ali, compelled to enter the Russian service.

Amidst the declension of his countrymen, Mahomed Ali, the young man who was baptized by the Missionaries, has maintained his steadfastness; but, in regard to him, there have occurred some very painful circumstances of a different nature.

In September last, he was informed by the Governor of Astrachan, agreeably to instructions received from General Yarmeloff, the Commander in chief of the Province, that, in consequence of his having become a Christian, he was expected to enter the Russian service; and that he might have his choice either of the civil, the military, or the commercial service. A short time after, the Governor sent orders to the police of Astrachan, "to make known to the members of the Scotch Colony residing in that city, that the Persian, Ali Beg, converted to the Christian Faith, and named Alexander, should not be employed in discharging any duties laid upon him by the Scotch Colony." On the same day, Mahomed Ali had to sign an obligation, that he would "not at any time go out of the city without the knowledge of the police; and that if he should, of his own accord, go out of Astrachan, he rendered himself liable to the judgment of the law." And notwithstanding his having come under this obligation, he was kept in custody by the police until he found security for the due performance of it. Dr. Ross called at the Police Office to ascertain the reason of their demanding security; when he was informed, that it was in consequence of special instructions from General Yarmeloff—that the police would have their eye upon him—and that he must refrain from interfering or co-operating in any kind of Missionary work. To relieve him from his confinement in the Police Office, or having a guard set over him in the Mission House, the Missionaries came under a bond that he should "not go out of Astrachan to any place without the knowledge of the police; and that if he should actually leave Astrachan without permission, and they be unable to present him when demanded, they obliged themselves to answer for him according to the law."

In consequence of these proceedings, Mahomed

Ali, by the advice of his friends, drew up a petition to the Emperor, soliciting permission to remain at Astrachan, and to engage in making known the glad tidings of salvation to his deluded countrymen. This petition the Missionaries transmitted to Prince Galitzin, with a request that he would present it to his Imperial Majesty; but this the Prince judged it prudent to decline. The Princess Mertchersky was then applied to: she kept the petition for a fit opportunity of submitting it to the Emperor, but observed, that at present, this would not be advisable.

As there was thus little or no hope of his obtaining permission to remain at Astrachan in the service of the Mission, Mahomed Ali begged that he might be admitted into the College of Foreign Affairs at Petersburg, rather than be obliged to enter into the military or commercial service; and it appears that General Yarmeloff has transmitted his request to the Russian Government.

These measures have obviously a most important bearing on the interests of the Mission; not only from their application in the case of Mahomed Ali, but to that of converts in general. What prospect is there of a Christian Church ever being collected, what hope is there of the spiritual improvement or safety of individual converts, if they are no sooner made, than they may be required to leave the Missionaries, and enter into the civil, the military, or the commercial service of the Empire?

Anti-Biblical Revolution in Russia.

Combined with these unpropitious circumstances, it is proper to state, that a great revolution has of late taken place in Russia in regard to the Bible Society. This Institution, which for several years pursued so distinguished a career, and promised to supply with the Word of life, not only the Russian population, but the numerous Heathen and Mahomedan tribes of that wide extended Empire, is now completely paralyzed in its exertions, and appears to be dying a lingering death. In consequence of the powerful opposition which was raised to the Bible Society, Prince Galitzin, its noble President, retired from that office; he, at the same time, resigned his situation of Minister of Religion, and a Russian Admiral was appointed in his place. Its no less excellent Secretary, Mr. Papoff, who visited this country about two years ago, and who was connected with the censorship of the press, was afterwards put on his trial by the Criminal Court, respecting a book which had been publishing by Pastor Gossner, in which there were some reflections which were considered as unfavorable to the doctrine of the Greek Church relative to the Virgin Mary. Several others were also involved in the same prosecution, two of them pious men.—Pastor Gossner himself, who though a Catholic, is said to be a most eloquent, evangelical, and useful preacher, had previous to this been ordered away from Petersburg on a few days' notice. The powers of darkness, in short, appear to be mustering their forces in the Russian Empire; the measures pursued seem to be a part of that general system for arresting the progress of light, and for involving the nations in all the darkness of the middle ages, which has of late years constituted the distinguishing characteristic of the policy of most of the Continental Princes.

Among the fruits of the revolution in regard to

the Bible Society in Russia, it may be mentioned, that though it was at one time intended that the Missionaries at Astrachan should be employed in printing a new and corrected edition of Martyn's Persian New Testament, and though the types had been ordered and had arrived in Petersburg, it has been since resolved not to proceed with the printing of it. The Missionaries were likewise informed, that the Tartar-Turkish Version of the Old Testament, preparing by Mr. Dickson, would have to be submitted to the Archbishops of Astrachan, Kazan, and Ecaterinoslave; so that the publication in Russia, of the Old Testament in that language, even if the Version were completed, may be considered as very problematical. In the present state of affairs, it was not even deemed safe to print Tracts, without first submitting them to the Censorship; for though their having done so formerly was winked at, it was not supposed it would be tolerated now; and the punishment, for a breach of the law on this head, would be not only the suppression of the work, but a severe fine, if not even banishment.

Suspension of the Astrachan Mission.

Under all these circumstances, the Directors conceived it to be no longer their duty to maintain the Mission at Astrachan, supported as it had hitherto been at a very heavy expense, while the prospect of usefulness was so very small. If no schools can be established for the education of the Mahomedan youth, similar to those in India, as the Missionaries had repeatedly assured the Directors—if the preaching of the gospel cannot be carried on unless with extreme caution—if the Scriptures, when translated, cannot be printed without the approbation of three Archbishops of the Russian Church—if Tracts must be submitted to the ordinary Censorship of the Empire—if converts are no sooner made, than they are liable to be torn away from their spiritual instructors—if, in short, the chief Powers of the Empire, Civil and Ecclesiastical, are combined in hostile array, to arrest the progress of knowledge and of unadulterated Christianity—what encouragement is there to maintain a post, where there is so little liberty to labor, and where the prospect of success is so small; while the world presents so many other inviting fields of exertion, which promise a richer and more abundant harvest than the barren wilds of Tartary?

ORDINATIONS.

On Wednesday evening, Dec. 6th, the Rev. John Chambers, a Licentiate from the late 2nd Presbytery of Philadelphia, was ordained in this city as a minister of the Gospel, by the Consociation of New-Haven, western District.

The introductory prayer was offered by Rev. Mr. Scranton, of Orange; the sermon by Rev. Mr. Fitch, Professor in Yale College; the consecrating prayer by Rev. Mr. Merwin of this city; the charge by Rev. Mr. Stebbins of West Haven; the right hand of fellowship, by Rev. Mr. Bacon of this city; the concluding prayer by Rev. Mr. Allen of Woodbridge.

In Trumbull, Conn. on the 9th inst. the Rev. James Kant, of North-Britain, was ordained Pastor of the Presbyterian Church and society in Trumbull; and the Rev. Alanson Benedict, of Bridgeport, as a Missionary. Sermon by Rev. Mr. Hewit, of Fairfield.

VERMONT.

With a commendable liberality, the Legislature

of Vermont have passed a bill appropriating \$3000 per year for four years from the public treasury, for the education of indigent deaf and dumb children, at the excellent Asylum at Hartford.

QUESTIONS.

What is Congregationalism?—On what general principles are the Congregational churches of New-England at the present day established?

A full and satisfactory answer to these questions, would probably remove the doubts and difficulties of many conscientious Christians, respecting church-government and fellowship; and would certainly gratify more than one HONEST INQUIRER.

MR. WHITING,

We had a pretty plain, well meant sermon, Sabbath before last, in the Centre Church, from one of our neighbouring ministers. It was professedly addressed to sober men, on the subject of the influence of some of their practices to make their neighbours drunkards, and thus disinherit them from the kingdom of God. I don't know but that it was, because, like Demetrius of old, I felt my craft in danger, that I could not exactly agree with this spiritual instructor. I confess for myself, and I believe the same is true of others also, that when a duty which materially interferes with my gain, is urged upon me. I am apt to ward it off, by ranting upon the magnificence of the great Temple of Diana. It is, undoubtedly, the duty of every one, seriously to inquire, whether that in which he allows himself, is not derogatory to the glory of God; and if conscience says that it is, it should be abandoned, however great the cross. For the disciple of Jesus, must follow him, whithersoever he leadeth, even though he is compelled to exchange his convenient and luxurious accommodations, for such as are less sumptuous than those of the bird or the fox. I do not intend, in this place, to go into a lengthy review of the Rev. Gentleman's discourse.

His argument, is, *because ardent spirits are so generally abused, and in so many instances perverted to intemperance, therefore every good man, ought entirely to abstain from their use, purchase, sale, importation or distillation.*

Without stopping to inquire into the practicability and efficiency of his remedy for intemperance, I would merely ask, if the same argument which he uses to dissuade good men from having any thing to do with ardent spirits, would not have forbidden the apostle, in his day, when, if I am rightly informed, wine was the prevalent intoxicating liquor, to recommend the use of a little for the sake of the stomach? Would it not have prevented Christ from creating it, especially in a festive assembly? and instituting it in the perpetual commemoration of his death?

INQUIRING IMPORTER.

FOR THE RELIGIOUS INTELLIGENCER.

PROCRASTINATION.

Procrastination is the thief of time.—Young.

If we range the whole compass of human productions, where can we find a truth more important than this, in its application to the eternal interests of man. A truth, which if regarded, leads to endless good; if unheeded, to the most direful

consequences. Much the same sentiment is contained in that maxim, which stands pre-eminent among those of worldly policy. "Never leave until to-morrow, that which can conveniently be done to-day." This the worldling knows, and feels, and acts upon. Well may the professed follower of Jesus go to him "consider" his "ways, and be wise." In the pursuit of wealth, the grand object at which he aims he is ever active. Of this he never loses sight, but presses on to its attainment with unremitted exertion. He is not heard upon his couch exclaiming, "Yet a little sleep, a little slumber, a little folding of the hands to sleep," but rises with the first glimmerings of morning and begins his task. He takes a critical view of his concerns, finds what is necessary to be done and immediately commences it. We never hear him say, "this may as well be done to-morrow, or next week; I will indulge myself in sloth to-day;" he knows that such a course will never bring him to the attainment of his darling object; he knows that by such a course, the different departments of his labor will not be performed in their proper season; that the business of to-day will be crowded into that of to-morrow; that his affairs will be thrown into confusion, and much that is of the first importance be finally left undone. Now what is the conduct of him who has professedly in pursuit an object incomparably more valuable; an object no less than a seat at the right hand of his Saviour, and joys lasting as eternity? Is he like the man of the world up and doing? Is the important truth "procrastination is the thief of time," impressed upon his mind, and does he habitually act under its influence? Would that we could answer, yes; but the conduct of professing christians in general forbids. In the practice of duty, there is a strange propensity in the heart to delay, which produces extreme liability to deception. The Christian often makes resolutions to strive against temptations and the corruptions of his heart; he intends to live near to God and thinks he is willing to conform to the requirements of the Gospel: but when any particular duty requires immediate performance something secretly tells him to delay; tells him that there will be a more convenient season, and he *does* delay. At such a time he thinks he is *willing* to perform the duty and *intends* to perform it, but there is something peculiar in his circumstances; there are peculiar obstacles in the way; some other time will be more favorable, and thus he works himself into a partial belief at least that he is not bound to perform it that time.

If at the *proper* season his conscience tells him to repair to his closet, other objects urge their claims and are regarded. He is easily persuaded that he can perform this duty more at leisure, more acceptably, and in a manner more edifying to himself at some future period. It arrives, but he finds his heart more indisposed than before; the difficulties which obstructed his way, instead of being diminished, are greatly increased. He now either wholly neglects the performance, or does it in a careless heartless manner. One instance of neglect, only smooths the way for another, till he has wandered to an awful distance from the fold; till he becomes an almost entire stranger to his closet. His graces consequently languish, his comforts die, and he is forced to seek his happiness in things of earth. Such are the consequences of "procrastination" in duty, which is not merely the "thief of

time," but the thief of enjoyment. Is he in company with a friend whom he dearly loves, and whom he knows to have no well-grounded hope of an interest in his Saviour; his conscience tells him it is his duty to warn him of his danger and point him to "the Lamb of God who taketh away the sin of the world," and though perhaps he may feel for him, he is yet backward to address him on this momentous subject, and he procrastinates till the opportunity is gone, and perhaps, before he has another, the hand of death arrests that individual, and seals his eternal doom. If he is engaged in literary pursuits, and preparing himself for usefulness, he thinks he has little to do till he has completed that course of preparation; then he shall go into the vineyard and labor with all his might; then will all his power both of body and mind be enlisted in the good work. With such thoughts as these, that Siren, "procrastination" lulls him to sleep, but when he arrives at this point how vain do all such expectations prove! How ought the christian then to avoid this deceptive snare, in which the adversary has entrapped thousands of souls! Let him remember in every condition of life that "procrastination is the thief of time," and therefore to "do with his might whatsoever his hand findeth to do." To the sinner, too, who is delaying repentance from week to week, and from year to year, and slighting the offers of mercy, this truth speaks in accents louder than peals of thunder.

"Procrastination is the thief of time,
Year after year it steals, till all are fled;
And to the mercies of a moment leaves
The vast concerns of an eternal scene."

SCHOOL REPORT.

The committee of the *First School District*, in N. Haven, having finished the labours and duties assigned them for the year past, respectfully report—

That they have applied all the funds received from the State Treasury during that period, to the payment of instructors duly appointed, qualified and approved.

Four Schools for girls from eight to fourteen years of age, have been kept up during the year. The numbers have been, as usual, forty scholars to each school, and the progress of the pupils has been such, that the committee are gratified in being able to state that these schools have been and still are in a very flourishing condition.

Eleven schools for children of both sexes, under eight years of age, have been supported for six months. These schools have averaged about thirty-five scholars each, and have generally been managed very much to the satisfaction of the committee.

There have been two schools for coloured children; one of which has been supported six, and the other three months. The visiting committee have been highly pleased with the appearance and progress of the children; and think them entitled to great credit for the good order which has prevailed among them, and for the improvement which they have made.

From these schools, which have all been creditably supported, the committee pass on to speak of the *Lancasterian School*.

Although the number of boys in this school has not been as great as formerly, there have been 150

boys on the list during the last quarter, and your committee are happy to state that they confidently believe it stands on as good a footing as at any former period since its establishment. Perhaps it is not too much to say that this school is in a more prosperous condition than it ever has been; the boys behave with more propriety than usual; their punctuality in attendance, and devotedness to their studies, have never been equalled; and the school will bear a stricter scrutiny than ever. Several very respectable scholars, who have heretofore attended the school, have returned after having gone to other schools; which is a decisive proof of the superiority of this school, and of a strong reaction in its favour.

The money appropriated by the state for the support of this and the other schools in the district, is so distributed that all who are disposed may share in the munificence of the Legislature, and derive that benefit which was intended to be furnished by the provisions of our law to every child whose parents are unable to procure for him the advantages of a good education.

The branches pursued at the Lancasterian School during the year have been, Spelling, Reading, Writing, Arithmetic, Geography, Grammar, and Elocution. The boys spell and read well; their writing is superior; and the greater part of them cypher. Their progress in Arithmetic is highly respectable, and they will generally pass a good examination in all the studies in which they have been engaged—an examination which will do credit to themselves and their teacher.

Three young men have been qualified by the Principal of this school, since the last report of your committee, to act as teachers of similar institutions, who are now actively engaged in the interesting employment of preparing the rising generation for usefulness to themselves and their fellow men.

The committee cannot forbear to remark that, in their opinion, this school is of vital importance to this community; and they feel themselves constrained to say that no school has ever been of equal benefit to the city. Testimonials from some of the most respectable gentlemen in the place have already been publicly given in its favour, and many others might be procured, from sources entitled to equal credit.

If parents regard the interest of their children, they will see to it that this school is faithfully and constantly supported; if they regard their own interest, they will not and cannot neglect an institution calculated to do so much good. *To do good is the great business of life.* A primary and important means of doing good, is found in the best mode of educating children.

Your committee conclude by expressing a hope, that this school, supported by the activity, zeal and fidelity of our citizens, will continue to flourish, and that it will never be suffered to languish for want of any encouragement and patronage which this community can furnish.

All which is respectfully submitted.

SAMUEL WADSWORTH,
C. J. SALTER,
AUGUSTUS R. STREET,
HENRY HUGGINS,
ROGER S. SKINNER.

New-Haven, Nov. 19, 1825.

Committee.

TRADE TO AFRICA.

We learn from Baltimore papers, that books will soon be opened in that city for stock to be invested in commercial intercourse with Africa, with a view of facilitating the transportation to that country of the free coloured people of the United States. The design of this intercourse is unfolded in the annexed paragraph from the American.—*Family Visitor*.

Our object is to afford facilities to the free coloured people of Maryland, and of the U. States, to procure *their own passage* to the land of their fathers, by opening a trade with 40,000,000 of inhabitants in Africa; by supplying them with the necessities of life, and receiving the produce of their soil, instead of slaves, in return. This benevolent object may be effected. The exports from this country will be manufactured articles of small bulk; those received from them, will be much more bulky, and consequently three-fourths of the vessels in this trade would be under the necessity of going out in ballast, and afford a favourable opportunity to colonists to procure a passage. They would reduce the price to Africa so low as to be within reach of every coloured person in America.

AMERICAN TRACT SOCIETY.

From the American Tract Magazine for December, we learn that the Publishing Committee of the American Tract Society in this city, have sanctioned with great unanimity upwards of *one hundred Tracts*, of which more than *seventy* are either stereotyped, or in progress at the foundry. It is also stated, that the Committee hope, before the annual meeting in May, to increase this number to 150 or 200. To accomplish this, however, a considerable amount of funds will be required, and the Committee, therefore, invite all who feel interested in the welfare of the Society to come forward at this time and lend it their aid.

The Committee have recently voted 20,000 pages of Tracts to the missionaries in the Sandwich Islands, for distribution among the American seamen and others in that part of the world; and 10,000 pages to the Baptist Convention of the State of New-York, for the use of their numerous missionaries in the frontier settlements. We understand that applications have already been made for appropriations of Tracts for various other missionary stations, in this and in foreign countries; and that the Committee design to aid all such establishments as far as their funds will permit.

The prosperity of the Society is the more gratifying, as doubts were entertained by some, at the time of its formation, whether different denominations of Evangelical christians could unite in a Tract Society: a question, which can perhaps, in no way be solved more satisfactorily, than by the result of a successful experiment. The members of the Publishing Committee, are the REV. DR. MILNOR, REV. DR. SPRING, REV. DR. KNOX, REV. MR. SOMMERS, and REV. MR. EDWARDS, who has long been a member of the Publishing Committee of the American Tract Society at Boston. The REV. MR. SUMMERFIELD, who was a member of this Committee, departed this life soon after his election. No two members of this Committee are of the same religious denomination, and no Tract is published without the concurrence of the whole.—*N. Y. Obs.*

UTILITY OF MISSIONS.

The Rev. Mr. Winslow in a letter to Dr. Rice of Virginia, gives the following summary of the mission in Ceylon:—

The mission was commenced, as you are doubtless aware, more than 8 years ago; and, consisted for the first four years, of two stations; for the last four, of five stations. Though much had been said concerning the state of the native population here, as favorable to the reception of Christianity, it was found, in the stations which we occupy, to be far from fact. In the several parishes embraced by these five stations, not a single protestant Christian was to be found. Prejudices were strong against the name of Christian. A vast number of idol temples were seen scattered on every hand, and idols were worshipped "in every grove and under every green tree."—The people refused to send their children to our schools:—as to putting them under our more immediate care in our families, it was a disgrace not to be thought of.—Female children in particular, *must* not be taught. That a female should know how to read, was a thing almost unheard of.—Indeed almost every door of approach to the people, seemed shut. Such was the state of things eight years ago. No education—no books—no Bibles—no true knowledge of God;—all was heathenism—idolatry—death. I desire now to record what is the present state of things here, with devout thankfulness to Him through whose abounding grace any good has been done.

There are now in connexion with this mission, nearly 60 native Free Schools, containing about 2500 children of both sexes. Some of these schools are exclusively for females, and there are about 250 girls in them all, under instruction.—There are, in the different Free Boarding Establishments, 175 children and youth, wholly supported and educated by the mission. Of these more than 80 are females in a Central School or Female Academy, where they are taught reading, writing, arithmetic, geography, needle-work, &c. and instructed carefully in the proprieties and decencies of life, as well as in the means and importance of preparation for death. Of the boys and lads, nearly 100 are at three different stations, pursuing the various elementary branches of study, and about 40 in a central School or Academy, prosecuting the studies more immediately connected with entering the *College for Tamul and other youth* proposed to be established, and to *commence which we only wait for funds*.—There are in the mission two licensed *native preachers*, and several assistants who exhort, catechise, &c.—The native members of our church are now 71 in number, and they appear to walk softly before God, and in some instances, truly to adorn their profession.—Light is rising upon the people around us; they begin to inquire and hear with more attention. We are doing something in the distribution of Tracts, and portions of the Scriptures. The Lord blesses his own word. At the commencement of the last year, we experienced a refreshing from His presence, and at the close of the year were again visited. Of the fruit in *part* of the first of these seasons, we had the pleasure of receiving to communion 41 individuals at one time.

The scene was exceedingly interesting and impressive.—Thirty-five individuals standing up at

once before a heathen congregation, as candidates for baptism, was such a sight as few have witnessed; and to see them come, one after another, and devoutly kneel down, and to hear the names of Dwight, Huntington, and of many other great and good men who are gone, as well as of some who remain, drew tears into our eyes,—tears of mingled emotion—sorrow and joy. Among others was an old man whose white head seemed to need no purifying emblem. He was a fisherman. As he devoutly knelt, and received the name of Andrew, in the name of the Father, son, and Holy Ghost, he seemed like an aged Simeon who could say, "Lord now lettest thou thy servant depart in peace." The administration of the Holy Supper was very solemn. It was spreading a table indeed in the presence of the enemy.—It was joyful as an earnest that many will ere long come to this feast of love.—The Lord hasten it in his own time.

THE CONFERENCE MEETING.

At a late meeting of this description in Boston, a venerable Layman from the country arose and addressed the audience to the following effect:

A little child was playing on the end of a wharf. An old gentleman who had observed him, afterwards perceived he was missing. He hastened to the spot, and saw him sunk in the water. He called for help—but none came. He plunged in—raised the child, and restored him to his parents. It was a noble, a humane, a generous action; he was extolled in the papers, he was rewarded with a gold medal.—At another time an alarm of fire was given;—the noise increases; the citizens are aroused; the light soon shows them where the devouring element is raging. They hasten to the spot, and while they are endeavouring to extinguish the flames, it is announced that a sick man is in one of the chambers; he is so enfeebled that he cannot escape. But he must not be burnt alive—how shall he be rescued from the impending danger? An intrepid man rushes through the flames, and at the risk of his own life, saves that of his suffering fellow man. It was a heroic, a humane, a noble action. He is extolled in the papers, and applauded in the social circle. He finds, too, a great reward in that inward consciousness which every man feels when he has done his duty.

Brethren, do you believe the Bible? Do you believe that "except a man be born again, he cannot see the kingdom of God." I ask not whether you assent to it verbally—but do you *believe* it? Take a view then, of the various classes of men in this great city—first, the scoffers at religion—then the men of pleasure—then the mere moralists—and O what multitudes do you find, who have not been "born again," and therefore, dying as they have lived, cannot see the kingdom of God!

Now it is certain that the case of every such man is infinitely more dreadful than that of the drowning child, or the sick man in his imminent exposure to the flames;—if in these latter cases we look only to the life which now is. Each of them has a soul of more value than worlds; and that soul is exposed to eternal death! Do you then warn them of their danger—do you tell them of that Redeemer who can save to the uttermost all that come unto God by him? If not, are you the disciples of Christ? "He that hath not the

spirit of Christ is none of his ;" and Christ even laid down his life, to save them that were lost.

Brethren, be consistent—faith without works is dead. The most difficult part of your work is nearest home : awaken your own hearts, revive religion in your own families ; seek the co-operation of brethren like-minded ; seek by importunate prayer the influences of the Holy Spirit. He that "turns a sinner from the error of his way, shall save a soul from death ;" and if it is praise-worthy to save the *life* of a fellow mortal, how much more to save the immortal soul !—*Rec. & Tel.*

INTERESTING CONVERSION.

Sometime during the last fall and winter, Mrs. —, who lives in W——, N. Y. was awakened to a deep sense of her danger, while unrepentant to God, and powerfully convicted of sin, by the energies of the Holy Spirit. She had always been a constant attendant upon public worship, respectful in her treatment of religion, and of religious persons, and strictly moral in her daily conduct. But her mind, as well as that of her husband, was wholly engrossed with the cares of this world : and they prospered in their endeavours to gain property, while they continued unmindful of the Author of all their mercies.

After her awakening, her convictions and distress of mind, continued to increase, till they issued in a hope, that she had passed from death unto life. She then, at a suitable time, offered herself to the church, and was received into their communion.

Her husband was a man who was beloved by his companions, and being of a lively, social turn of mind, his company was much sought by those, who delighted in the merry jest, or the amusing tale. He was not an open opposer to religion ; on the contrary, he was usually found in his place in the sanctuary, and treated serious things with much outward attention. Like thousands of others in a gospel land, he was thoughtless and careless, respecting his best interests, yet, perhaps, thought and meant to die the death of the righteous. During the whole time his wife was under conviction, he manifested no concern, and no opposition. But the day on which she united herself with the church he was observed to have absented himself from the sanctuary. A neighbour who called and invited him to attend, was answered in such a manner as shewed that the evil of his heart had begun to work. And in truth it had. As a family they had lived harmoniously till now. A division had taken place. Their feelings, their motives, their pursuits, and their interests were different. He felt that his companion had left him, and that he must now tread the paths of sin alone. His selfish heart was grieved, and its bitterness was manifested by unkindness and reproaches. To human appearance, their domestic happiness had fled forever.

Mrs. —, betook herself to the throne of Grace, and spread her trials before her covenant God. Her prayer was heard, and the heart of her companion was deeply smitten, yet in a way, and by means, wholly unexpected.

Coming in from his labour, on the afternoon of Monday, he began to reproach his wife for the transactions of the preceding day, and expressed his deep regret, that she should forsake his society

for that of Christians ;—reminded her of the happy days they had seen ; and lamented their present difference of feeling and interest.

Looking him full in the face, the tear of affection and pious concern stealing from her eyes, Mrs. — thus addressed him : "Do you wish me to return to the same situation in which I was before I found peace in Christ ? Do you desire me to be a guilty, unpardoned sinner, exposed to the wrath of a holy God ? Are you willing that I should be destitute of holiness, filled with sin, and devoid of that peace which I now possess ? Do you imagine that I shall be less affectionate, or less useful to you, because I am a Christian ? Permit me to enjoy my religion in peace, and I promise never to disturb you by remonstrances, in any course you may see proper to pursue." Conviction seized upon his heart. Filled with distress, he hastily left the room, and sought a place where to weep. Conscience was now awake, reproaching him for his sin, and threatening the wrath of God. With tears of penitence he sought his injured companion, confessed the wrong he had done her, and intreated her prayers. With her, this was a time of intense anxiety, and agonizing supplication. She felt that in all probability this was the crisis of his soul, and the decision of his eternal character. Her prayers were heard. God said to the troubled mind of Mr. —, "Peace, be still." A new world opened to his view. Christ became the joy and support of his soul, and the gospel plan of salvation his only hope. In just eight days from the time of his first impression, he found that 'the peace of God passeth all understanding.' He united with the visible church, and is now an active, zealous and devoted Christian. The domestic altar is reared in his family, and that affection which formerly subsisted between him and his companion, has received a tie, which shall never be dissolved : while they both look, with humble hope, to an eternal union beyond the grave.—*Western Recorder.*

LIFE AND DEATH OF DEBRANEE:

A FEMALE HINDOO CHRISTIAN.

Debranee was the widow of Bykanta, one of the earliest converts, whose first visit to the Missionaries at Serampore was on the 15th of June, 1805. Under date of 9th of February, 1806, in the periodical accounts we have the following notice :—

Our Brother Bykanta is returned from Jessore full of joy. His wife has forsaken her father's house, to cleave to him ; she publicly declared her resolution to do so. She is about 19, and has an infant son.

For sixteen years, she had been a member of the church ; and adorned the doctrine of her Lord and Saviour. She had been a widow for seven years ; during the whole of which time, she had such strong confidence in God, as never to be cast down in any affliction. When any of her relatives were ill, and she was asked if she was not concerned about them, she would say : "what will my concern avail ? God cares for them ; and therefore there is no need for me to distract myself." If she found any one in deep sorrow for some loss, she would reprove them by saying : "you act very unwisely ; it is our duty in all our trials, to look to God, and bless him. He is almighty, and present in every place, and therefore knows all our sorrows."

Soon after the death of her husband, she went to live with two other widows, who were members of the church. From that time to her death, she lived in the greatest love and peace with them. She was a constant attendant on the means of grace, when in health; and took much pleasure in attending the sabbath school, where she would take her turn with the rest of the sisters, in offering up a short prayer. She was anxious to read; and at night, with the help of her son, a boy of eight years of age, would read over her lesson. She very earnestly desired, also, that her daughters might be able to read the Scriptures.

She was ill a whole year. When medicine was given her, she always said: "The Lord will do with me as he thinks best. My body is ill indeed, but my soul is in health."

About this time, her son-in-law called to see her; and finding her very ill, asked her what she thought of herself? She replied, "all my hope is placed on my Saviour Jesus Christ. I know that this is a deceitful world. It is fast passing away, and we are all dying; but blessed is the soul whose sins Jesus has blotted out." When her son-in-law prayed with her, she appeared to be melted in sorrow. When he had finished, he tried to comfort her. She begged him not to grieve about her; "for (said she) if it be the will of God, to take me out of this thorny world, all I pray for is, that he may prepare me for my departure. May the Lord bless you forever with the light of his countenance! Oh! rely on him."

One night, her youngest son-in-law, calling to see her, inquired if she was happy in mind. "Yes (she answered) I have nothing to fear; for I have obtained salvation through Christ. He died on the cross for my sins, and God through his son has wiped off the debt of my iniquities. I have peace. The sufferings that I endure from my decaying body are not worthy to be called sufferings, when compared with what Christ endured for a guilty world." When she was free from pain, she would converse with her children on religion, and beg them to fear God, and walk in his ways.

Her disease was very painful; yet a hasty word never escaped her. "My body alone suffers (she said) not my mind." A few days before her death, she called her children round her bed; and begging them to love and serve God, and to dwell in peace with each other, she commended them to God in prayer.

Thus lived and died Debrancee. She was born a heathen; but, through the grace of God, she died leaving a good evidence, that she had passed from death unto life, and that she now enjoys a crown of glory.

FROM THE BRITISH SAILORS' MAGAZINE.

SEAMEN'S CAUSE.

"The interest this work is now exciting among the pious and dignified members of the Church establishment is most extraordinary, and calls for the utmost gratitude in every pious mind.

"His majesty's government, we have already intimated, has agreed to give ships, and fit them out for such ports as may require them on the Episcopal plan. Each port will have its distinct committee of pious churchmen, and, according to a complete agreement, well understood and recent-

ly explained, each committee will have the nomination and appointment of their own clergyman, as the seamen's preacher, where they raise an adequate support for that clergyman. Should this not be done, then government would appoint and pay. Every committee will, therefore, see the necessity of every exertion to obtain a suitable income. The Bishop of London having consulted the Archbishop of Canterbury, has most cordially and willingly assented to the arrangements proposed, and may be classed among the most earnest well-wishers of the undertaking. The Bishop of Chester has the same views concerning a Floating Church-ship for Liverpool; and the Archbishop of York is equally decided and well disposed towards a ship for divine service, according to the ritual of the church, at Hull. The Archbishop of Dublin has already licensed a clergyman for the church-ship there, and consecrated the ship as set apart for the service of God. These are very wonderful events, and prove most demonstratively the propriety of a poor sailor's exclamation at a prayer-meeting when the work first began on the Thames: 'Surely, Lord, the time, yea, even the set time, to favour sailors is come.' Let all praying sailors and Bethel-meetings rejoice. Praying breath has not been spent in vain: 'Ye have not,' said James, (formerly a sailor with his brother John,) 'because ye ask not:' but that we shall have, if we do ask, is most evident, and, therefore, the more persons there are who pray for sailors, and the greater number of prayer or Bethel-meetings there are established in the world, we may be confident the more the Holy Spirit of God will be poured out upon all ranks and degrees of men to help forward this great and essential work of our God. These events will serve to illustrate Isaiah, lxx. and as no prophecy is confined to private interpretation, we may consider parts of this chapter to be greatly exemplified in this work.

"Thus saith the Lord, the Holy One of Israel, and his Maker, ask me of things to come concerning my sons, and concerning the work of my hands COMMAND YE ME.' 'The labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature, shall come over unto thee; they shall make supplication unto thee, saying, 'Surely God is in thee,' 'Israel,' and redeemed Sailors who are God's—'Israel shall be saved with an everlasting salvation.' 'For thus saith the Lord that created the heavens, I have not spoken in secret in a dark place of the earth: I said not unto the seed of Jacob, Seek ye Me in vain.'"

FROM THE MARINERS' MAGAZINE.

BETHEL MEETINGS.

We have had occasion recently to observe that these meetings are increasingly interesting, and have noticed several unequivocal indications that they have been attended with the divine blessing. If any evidence of this fact, however, had hitherto been wanting, it would have been abundantly supplied at the meeting on Tuesday evening, in Water-street. It was, indeed, good to be there—we have seldom enjoyed so great a treat. Soon after the exercises commenced, a robust looking young man, clothed in the working garb of a common sailor, rose, as he stated, to testify to the mercy of God. The simplicity and feeling with which he

related the dealings of providence with him, awakened a deep interest among the members of the Society; and his earnest and affectionate exhortation to his shipmates to flee from impending wrath, and embrace the terms of the gospel, produced evident effect. As he sat down, another seaman, whom we soon discovered, by his dialect, to be a Dane, made one of the most affecting appeals to his shipmates, and to the members of the Society who were present, in their behalf, to which we ever listened. In the course of his peculiarly interesting remarks, he observed that his attention was first directed to the subject of religion while sailing in the bay of Biscay, by meditating on what he once heard at a Bethel meeting. He could then scarcely articulate a word of English, but he breathed out his desires to God, and soon "obtained that peace which the world can neither give nor take away." He declared himself unable to express sufficiently his gratitude to God for the institution of Bethel meetings, and for being permitted to attend one. He closed with a fervent petition to the throne of grace that the means employed for the reformation of his brethren might be successfully extended, and that God would hasten the time when "the abundance of the sea shall be converted unto him." A middle-aged seaman here interrupted the exercises by a loud expression of anxiety about his soul: he had listened, just before leaving England, to a pungent sermon, preached by the Rev. Mr. Smith, (the enterprising founder of the "British and Foreign Seamen's Friend Society,") from these words—"Saul, Saul, why persecutest thou me!" which, he said, had been ringing in his ears ever since. Suitable advice was given him, and a prayer offered in his behalf. A pious stranger stated, at the close of the meeting, that his heart had been recently warmed with a desire to mingle with seamen in their devotional exercises, by reading the *Mariners' Magazine* a few numbers of which had been lately put into his hands. He could not restrain an expression of the gratitude and delight he had experienced during the meeting. After a number of feeling and pertinent observations, he closed with prayer. All who were present at this meeting will agree with us, that it was more than usually profitable and interesting.

SAILORS INVITED TO MEETING.

If any doubt the willingness of seamen to attend on the means of religious instruction, or the utility of inviting them, let him read the following relation of a fact which occurred in this city. Some seamen, one evening, called at a boarding-house, where they found five sailors playing at cards, when a pious seaman said, "Put them away, my friends, they are the devil's books, and will ruin both your souls and bodies: here, I will give you a better book, (giving each a religious Tract,) come, shipmates, go with me to a Sailors' Meeting. I was a wicked sailor once, myself; but, thank God, he has taught me better—come, go with us, we will not keep you long." "What is it to do?" "Come and see." Four of the sailors seemed ashamed, and put the cards away; but the other swore he would play the game out. "My friend," said a pious sailor, "God may not spare you to play the game out; he may strike you dead, and send you to hell." He immediately put the cards

down, got from his seat, and said, "I'll play no more; a volunteer is worth two pressed men—I'll go with you; come, let us all go." They went with the pious seaman, remained the whole of the service, and have since been seen at the house of God as volunteers.

THE HIGH WAYS AND HEDGES.

In one of my tours through a village, I arrived at the place I had to preach in, when I saw a young man sitting by the road side: I kindly invited him to come and hear a sermon—"No," was the reply. I asked him the reason—he answered with the greatest indifference, "he did not like to hear sermons." I began to speak seriously to him; but I should only shock your feelings, were I to relate what passed. I told him that I never in all my life, had witnessed such a hardened youth, and that seeing he would not come and hear a sermon, I would give him a short one where he was sitting. I then began by telling him his lost state by nature—the misery that attended such a condition—that there was a Saviour provided for sinners, even the chief, and that he invited such to come and rest on him for salvation; but if they refused, how could they escape?—In conclusion I entreated him, with all the pathos I was master of, to fly, ere it were too late, to that merciful Redeemer. In leaving him, I again asked for his attendance, with earnest desires that the Lord would bless what I had been saying. With a heavy heart I entered the place where I was to preach; but you may well imagine with what pleasure I saw the youth enter; and with his eyes fixed on me, from the beginning to the end of the sermon, he paid the greatest attention, and, if I mistake not, his hand was raised at one part of it, to wipe off the falling tear. O, that the Lord may say, concerning him, "Is not this a brand plucked from the fire?"—*London. Home Mag.*

ANECDOTES,

ILLUSTRATING THE UTILITY OF TRACTS.

A Law Suit prevented by a Tract.

A young gentleman in Massachusetts, writes to the Committee of the American Tract Society as follows: I cannot refrain from communicating for the encouragement of the committee of the American Tract Society, two instances of the usefulness of Tracts, which have lately come to my knowledge. The first instance was that of a man who had become violently enraged with his neighbour, was about to commence a legal prosecution against him, and had signified his intention to the sheriff whom he expected to employ. Before his writ was made out, however, the Tract, "*To a person engaged in a Lawsuit,*" fell into the sheriff's hands; and so great was the impression produced on his mind, of the impropriety and wickedness of thus commencing a suit at law, that he went to his proposed employer and urged him to desist. There is no eloquence like that of the heart. Such was his seriousness and earnestness, that it disarmed the revengeful spirit, and compelled him to relinquish his malicious design.

The Sabbath breaker reformed by a Tract.

The other instance was that of a young man who was a notorious transgressor of the Fourth

Commandment. An amiable, and I hope pious lad in the neighbourhood, was often grieved with his abuses of the day on which our Saviour rose from the dead, and sent him the Tract entitled, "*Remember the Sabbath Day, to keep it holy.*"—He was an apprentice to a master, who, though not a professor of religion, is a friend of religious order and good morals. He had considered the case of W——, as nearly hopeless. But the Spirit of God accompanied the Tract thus presented him, and he has become a strict observer of the Sabbath, a constant attendant on public worship, a member of the visible church of Christ; and there is much reason to believe he will stand, at the great day, among the thousands who have been turned from the error of their ways, through the instrumentality of those feeble and yet mighty messengers, Religious Tracts.—*Am. Tract Mag.*

The following facts are from the 9th Report of the Baltimore Tract Society, just published.

A profane Blacksmith converted.

A person visiting one of the Factories in the vicinity of Baltimore passing through the smith shop, heard a man uttering many and horrid oaths—he stepped in and asked who was *praying* so? "Praying!" observed the swearer; you might have heard swearing." He was told that was prayer, though not generally considered so by those who indulged in the awful practice. A few words of admonition were given to all present, and a Tract handed to each, the "*Swearer's Prayer*" being of the number. About a month after this, a person gave the delightful intelligence, that the profane blacksmith was brought to reflection by reading that Tract; that he had become convicted of his lost and undone estate; and had been received into the communion of the church.

A carpenter and his apprentice reformed.

A pious female passing through the suburbs of Baltimore, was accosted by a youth from a carpenter's shop, who solicited a Tract. She gave him several, and several more to his master, praying that the blessing of heaven might accompany them. It was some weeks afterwards, when she visited the same neighbourhood; and on passing the shop, the same youth came running out, and with both hands extended, exclaimed, "Oh, my dear Madam, I bless you for the Tracts you gave me. I hope God has converted my soul, and I have been longing to see you to tell you all about it." His master came forward and said, "I too must thank you, Madam, for the little books you gave me. I have never sworn an oath since, and am determined never to become intoxicated again." The youth gave the most satisfactory evidence of piety, and said there was the greatest change in his master he had ever seen in any one; that he had before been remarkable for profaneness and drunkenness, but was now a sober man, and had learned to "fear an oath." "Truly, says this female, many will praise God to eternity, that Tract Societies were ever instituted."

CONSCIENCE.

Conscience is God's alarm to call the sinner up. It doth not always ring, even in his ear that hath knowledge; being usually set by God to go off at some special hour, when God is speaking in an ordinance, or striking in a providence; but in an ignorant soul it is entirely silent. The clock cannot go when the weights are off, and conscience is only a witness to what it knows. GURNALL.

Obituary.

JOHN L. CLARK.

Died on the 15th October, John L. Clark, chief officer of the ship *Augusta*, the only son of Rev. John Clark, of Pleasant Valley, in the 25th year of his age. In this dispensation of divine providence, there were some things exceedingly trying to his aged parents. He had been for the last three years of his life the *Leah*. His filial disposition induced him to visit his home at least once a year, to pay that tribute of respect due to his parents. Before his last voyage, he resolved on seeing his home without delay. But by persuasion, and the promise, that he should have the command of the ship on her next voyage, he reluctantly sailed for Savannah, with a determination of visiting his friends on his return. The return of the ship was announced, and his fond parents with impatience looked for him every hour. At length, a letter informed them that he lay sick of a fever at the quarantine ground. On this information, his father full of anxiety, hastened to the assistance of his afflicted child; finding the state of disease highly alarming, he dispatched a messenger to his companion, desiring her to hasten to the afflictive scene, but before she reached the seat of trouble, the son of their hope ceased to live.

John L. Clark was a young man of genteel manners and deportment; an excellent and uncommonly generous disposition; correct in his habits; industrious, enterprising, faithful, and respected by all who knew him. For more than two years his mind had been under the restraints of religion, and in seeking, sought a country out of sight.

"See the lovely blooming flower,
Fades and withers in an hour,
So our transient comforts fly,
Pleasures only bloom to die."

He was brought under a deep concern by reading a tract called the *Boatswain's Mate*. This took place on the 26th of August, 1823, and a wonderful change was wrought in his life, and was witnessed from that time to his death. The state of his disorder made it impracticable for any one to converse with him. His father said, my son, you are sick, and I fear dangerously ill; do you pray to God? "O yes, papa, I do, I do," "What are your prospects for another world?" To this, he made no reply, being under a strong lethargy. In the night he awoke up, and prayed fervently for some time, and then fell asleep again,—and a short time afterwards, expired without a sigh or a groan.

DIED,—In this city, on the 20th ult. Mr. Wm. Pratt, of Saybrook, sail-maker, aged 27; on the 28th ult. Mr. John H. Debutts, of Baltimore, a member of the Junior Class in Yale College, aged 19; on the 1st inst. Mrs. Mary Beecher, aged 70; on the 2d, a child of Mr. James Roberts, 2 years; the wife of Robert Peck, black, 40.

At Brookfield, Mrs. — Hawley, wife of Col. Hawley, aged 58.

At Hartford, Miss Emeline Williams, 20, daughter of Mr. John Williams; Orlando Lathrop, 17, son of the late Mr. Frederick Lathrop; Mr. John Brace, 38.

At Berlin, Mrs. Huldah Botsford, 47, wife of Mr. Amandias Botsford.

At Farmington, Mrs. Rhoda Cramton, 71, wife of Mr. Miles Cramton.

At Simsbury, Mr. Roger Griswold, 56.

At Middletown, Mr. Joseph Lincoln, 19, son of Wm. Lincoln; widow Anna Thomas, 86; Mr. Amos Tryon, 23.

At Waterbury, Mrs. Susan Clark, 28, wife of Mr. Almond Clark, and daughter of Mr. Andrew Clark, of Middlebury; Mr. George Camp, only son of Mr. Gideon Camp, 20.

At Guilford, Miss Lucy Cruttenden, 22, daughter of the late Mr. Gilbert Cruttenden.

At Saybrook, Mr. Edmund Snow, Jr. 17.

At Norwich, Mr. Daniel Parish, 78; Mrs. Sarah Kinney, 45, wife of Mr. Thomas B. Kinney.

At Griswold, Mrs. Mable Brewster, 72, wife of Simon Brewster, Esq.

At Woodstock, Dr. Amos Carroll, 36.

At East-Haddam, Mrs. Caroline Ely, 58, wife of Mr. Gurdon Ely.

At Litchfield, Mr. William F. Simpson, aged about 40.

POETRY.

FROM THE BOSTON EVENING GAZETTE.

THE LAST DAY OF AUTUMN.

[BY DR. PERCIVAL.]

Now the growing year is over,
And the shepherd's tinkling bell
Faintly from its winter cover
Rings a low farewell:—
Now the birds of Autumn shiver,
Where the withered beech leaves quiver,
O'er the dark and lazy river,
In the rocky dell.

Now the mist is on the mountains,
Reddening in the rising sun;
Now the flowers around the fountains
Perish one by one;—
Not a spire of grass is growing,
But the leaves that late were glowing,
Now its blighted green are strowing
With a mantle dun.

Now the torrent brook is stealing
Faintly down the furrowed glade—
Not as when in winter pealing,
Such a din it made,
That the sound of cataracts falling
Gave no echo so appalling,
As its hoarse and heavy brawling
In the pine's black shade.

Darkly blue the mist is hovering
Round the clifted rocks bare height—
All the bordering mountains covering
With a dim uncertain light;—
Now, a fresher wind prevailing,
Wide its heavy burden sailing,
Deepens, as the day is failing,
Fast the gloom of night.

Slow the blood-stained moon is riding
Thro' the still and hazy air,
Like a sheeted spectre gliding
In a torch's glare:—
Few the hours her light is given—
Mingling clouds of tempest driven
O'er the mourning face of Heaven,
All is blackness there.

VANITY OF THE WORLD.

When I look around upon a busy bustling world, eagerly pursuing vanity, and courting disappointment; neglecting nothing so much as the one thing needful; and who in order to have their portion in this life, disregard the world to come, and only treasure up wrath against the day of wrath; it makes me think of a farmer, who should with vast labor cultivate his lands, and gather in his crop, and thresh it out, and separate the corn from the chaff, and then sweep the corn out upon the dunghill, and carefully lay by the chaff! Such a person would be supposed mad, but how faint a shadow would this be of his madness, who labors for the meat that perisheth, but neglects that which endureth unto everlasting life!

All I see, hear, or feel, convinces me that nothing is worth living for, but to prepare for death and heaven, and to do some good in the world!

SCOTT.

Terms of the *Intelligencer*.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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IRELAND.

A scripture reader relates as follows:—"The priest of — went to a house, and ransacked every corner for a Bible the person had of mine, but was not successful, as it was concealed in a hole under the loom. The priest poured out all the invectives he could against him, threatened that he would mark him, and have him hunted like a hare; but if he would return to his duty, he would be his friend, and serve him. A night or two after, a stone was thrown into his window, which did him a small injury. On the following Friday he came to inform me of what had happened, and continued with me a considerable time. He says he must leave, and get journey work at his trade (a weaver) at a distance, as anonymous notices are posted about, warning the people not to give him any work; and he is so surrounded by enemies, that he considers his life in danger. I gave him all the encouragement I could from the Word of God.

A week or two ago the Priest refused to give the Sacrament, and to confess some persons who send their children to the Hibernian Society's Free Schools. This, however, has excited a greater spirit of inquiry among the people, and will, I hope, be productive of good.

A WIFE.

When a man of sense comes to marry, it is a companion whom he wants, and not an artist. It is not merely a creature who can paint, and play, and sing, and dance, it is a being who can comfort and counsel him, one who can reason and reflect; and feel and judge, and discourse and discriminate, one who can assist him in his affairs, lighten his sorrows, purify his joys, strengthen his principles, and educate his children. Such is the woman who is fit for a mother; and the mistress of a family. A woman of the former description may occasionally figure in a drawing room, and excite the admiration of the company; but is entirely unfit for a helpmate to man, and to "train up a child in the way he should go."—*Port Folio*.

TEMPTATIONS.

God suffers us to be tempted, not to lead us to sin, but to shew us our own weakness, and to oblige us to depend upon, and keep close to him.

WANDERING IN PRAYER.

The best way to remedy this, is, not to let the mind wander too much at other times, but to have God always before you in the whole course of your life.

BIBLE ANECDOTE.

During the times of popish power in England, a Bishop of London thought the best way to prevent the Bible getting into men's hands, would be to buy up all the copies that could be met with, and burn them at St. Paul's cross.

He therefore employed a person at Antwerp to procure them from Tyndal, who sold them to him; and then set about publishing a new and more correct edition.

The Bishop was greatly disturbed at having done this: for when it was asked how Tyndal and others contrived to live abroad, the reply was, that the Bishop of London had been their chief supporter, by buying up the first edition of the New Testament to burn it; for they had lived upon this money, until they received the amount of the sale of the second edition.

How little did the poor Bishop think, that he was helping the cause which he wished to destroy!